

## Zion's Herald.

PUBLISHED BY  
BOSTON WESLEYAN ASSOCIATION.  
36 Bromfield Street, Boston.

A. S. WEED, Publisher.

BRADFORD H. FIRCE, Editor.

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

After Jan. 1, 1850 price to all ministers \$1.50 per year.

All other subscribers \$2.50 per year.

Specimen Copies Free.

## VOLUME LIX.

BOSTON, WEDNESDAY, MAY 31, 1882.

NUMBER 22.

## GOD'S PATIENCE.

BY HOLLIS FREEMAN.

Abraham, at his tent,  
One mystic evening when the sunset shades  
O'er western hills proclaim that daylight  
fales,  
Saw, withered, old and bent,  
A stranger drawing near; with greeting  
blest,  
He ushered in for water, food and rest.

With eager haste he spread  
Before his guest the solemn evening meal;  
But when the stranger did no thanks re-  
veal,  
Impatiently he said,

"How canst thou eat or drink, nay, press the  
soil  
Of this green earth, and give no thanks to  
God?"

Then, when in stubborn scorn  
He still refused to name the holy Name,  
The patriarch's stern wrath burst like a  
flame,  
And foible, old and worn,  
Unto him thrust him out into the night,  
Crying, "Begone! Haste from my loath-  
ing sight!"

But in the midnight still  
The voice of God was heard in calm re-  
proof;  
"Where is the guest that came beneath thy  
roof?"

Then Abram answered chill,  
"He would not give Thee thanks; so with-  
out doubt,  
In righteous scorn I turned and thrust him  
out."

Then slow the Voice replied:  
"I have had patience with that erring soul  
These hundred years; in love have let  
them roll;  
And couldst thou not have tried  
One single night to bear with him, when I  
Have let in pity these long years go by?"

## THE HAND UNDER THE WING.

BY REV. J. W. JOHNSTON.

The book of Ezekiel is the hieroglyphic obelisk of the Old Testament. It stands in the Word of God like an Egyptian monolith, with strange writing on every side, and covered from base to apex with mystic inscriptions.

Just as the Babylonian king looked with amazement upon the writing of the fiery finger, so we often gaze at the wondrous characters graven on this stone, and we ask in vain for some Daniel who can decipher the penmanship of God.

But in the vision of the cherubim as given in the first and tenth chapters of this remarkable book, it requires no great spiritual discernment to apprehend at once the meaning of the prophet.

Stripped of all poetic imagery, and released from spiritual metaphor, the plain teaching of this vision is, that under the wing of the highest religious experience there is to be seen the form of a human hand; and just as the soul reaches toward God in aspiration and heavenly-mindedness, so will the hand reach toward man in helpfulness and sympathy.

As a general thing, religion has too much wing and too little hand.

We profess too much; we practice too little. We are ready at all times with the wing, but the hand is not so freely offered.

Listen to some men as they talk about the prosperity of Zion. They are indeed most eloquent.

They speak with a strange earnestness; and as we look at them, their eyes flashing, their cheeks flushed, their lips trembling, 'twould seem as though divine fire was turning upon their heart.

But ask them for something to pay off a crushing debt, ask them to assume part of the burden which others are stooping under, ask them to visit strangers who are lonely and homesick in the city, ask them to make their religion a little more definite and practical, and you will see that they are all wing and no hand.

Others, now and then, are deeply moved with pity for the poor. As the wintry winds sweep past, and the snows and ice gather in the sky, some will speak with sympathy in every tone, and no words could be more human or tender. But ask them to carry a well-filled basket from their own larder to some aged widow who earns a scanty pittance with her needle, or make warm clothing for some little children who are shivering with the cold, or help some poor fellow who has met with an accident, and, alas! how often will you find that there is more wing than hand, more public prayer than private help.

And how many there are who are always asking for a revival in the church! They are fervent in their prayer, loud in their exhortations, bold in their warnings, and clear in their promises. Under their burning

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Publisher,  
36 BROMFIELD ST., BOSTON.

## VOLUME LIX.

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## BOSTON, WEDNESDAY, MAY 31, 1882

## Miscellaneous.

## WESLEYAN METHODIST CONNECTION OF AMERICA.

BY REV. CYRUS PRINDLE, D. D.

II.

In a former article I gave an account of the origin and early success of this body. In this I propose to relate incidents that have occurred, tending to convince many of that denomination that the manifest design of Providence in raising up that people was contingent or temporary. I state that, after the session of the General Conference of 1844, secessions from the M. E. Church ceased almost entirely; which showed that the anti-slavery portion of the Church believed that the action of that body was such a rebuke to slavery and its claims, that strong hopes might be entertained that the Church would soon recover her former position upon this subject; and subsequent events have fully justified these hopes.

Attention is now called to a class of facts in the history of this religious body that have a meaning in them of no small importance. In the first place, the increase in membership for the last twenty years bears no proportion to the prosperity of the earlier years of our existence. At the first General Conference, held in Cleveland, Ohio, in October, 1844, eighteen months after the organization took place, the numbers reported in the connection, including the preachers, was 15,000. And that Conference, which was constituted on the basis of one ministerial and one lay delegate to each 500 members, was so confident of prosperity in the future, that they changed the ratio of representation to 1,000 instead of 500. But in the place of such expected prosperity, in the next General Conference in 1848, the number reported was 16,466—the increase in the previous four years being only 1,466; and in view of this fact, the Conference changed to the former representation of 500, as the basis, where it has remained ever since.

From the General Conference of 1848, there began a decrease in the membership in some parts of the connection, especially the eastern portion of the country. For example, the New England Conference—made up mainly of Massachusetts, and where we had stationed almost fifty preachers, and had more than 2,000 members—for more than twenty years past has been blotted out of existence. And the same may be said, substantially, of the New York Conference and others I need not name. So evident had it become that our denominational prosperity was decreasing, and also the differences between us and several other bodies of Christian brethren, that in different localities it was suggested that both Christianity and economy dictated a union with these bodies, as promising enlarged usefulness; and several conventions were held, having this object in view. The most important of these meetings I will name.

The first was a proposition to unite the United Brethren and the Wesleysians. After the published expressions in favor of this union, on the part of leading members of both these bodies, a convention was held in Dayton, O., May 16, 1855, at which were assembled in all fifty-seven brethren to consult together upon a subject which their common sense and Christian hearts told them ought to be made a success; an equal number of Wesleysians and United Brethren, and two Evangelical Associates, and one Free Presbyterian. And this, let it be remembered, was not an authorized meeting by any of the bodies represented. Brethren came together to represent themselves upon this subject of union. And in this view it must be regarded as a grand demonstration in the right direction. Bishop Edwards was President, and S. A. Baker and D. Strohman, vice presidents; secretaries, H. B. Knight, W. Slaughter and J. G. Wolpert.

As the union between the United Brethren and the Wesleysians failed, for reasons I can hardly comprehend, another and more important convention was held in Cleveland, O., June 21, 1865, having in view the union of the different branches of non-episcopal Methodists; and the account of this convention here given, is condensed from the report by Rev. W. W. Lyle, the official reporter.

Number of Wesleyan ministers present, fifty-two; number of Wesleyan laymen, thirteen; number of Methodist Protestant ministers, forty-one; number of Methodist Protestant laymen, thirteen. Including visitors and others interested in the convention, there were present about one hundred and fifty delegates.

Dr. Prindle addressed the convention briefly.

Rev. L. C. Matlack came forward, and amid profound silence and deepest interest and attention, read in a clear voice the following:

## REPORT ON THE BASIS OF UNION OF CHURCHES.

It is not the object of this convention to consummate at this time a union of the churches represented by the members—but to authorized and without instructions to that end.

Neither is it the object of this convention to elaborate the details of a basis of union, nor to detail the mode of consummating a union for the reason above indicated.

With great caution, and by the use of guarded though hopeful language, the call for this convention ventures only to suggest the possibility of so presenting the claims of Christian union that it may ultimately be fully consummated by the legitimate authority.

We recommend for adoption by this convention—to be hereafter forwarded to all the Methodist bodies here represented for their information—the following resolutions as our full and final report:

1. That the rules of the Methodist bodies here represented are respectfully recommended to the early consideration of the Annual Conferences of the Methodist Protestant Church; of the Wesleyan Methodist Connection; of the Free Methodist Conferences here repre-

sented, and any others of like character who may desire to unite with these.

2. That we recommend the calling of a convention, to be held in Union Chapel, Cincinnati, on the second Wednesday of May, 1866, and constituted on the following basis of representation: one ministerial and one layman for each five hundred members and fractions of over half of five hundred. Said convention to be fully authorized to fix upon a basis of union, and the mode of its consummation—subject to such confirmatory action by the bodies represented as may be agreed upon by said convention.

3. That we recommend that the plan of union shall fully and entirely secure the liberty of the local churches on New Testament principles; that an efficient Itinerant ministry shall be maintained, and that Annual and General Conferences shall be maintained, with power to make all needed regulations consistent with the principles and institutions of the New Testament, as may be necessary to carry into effect the great principles of Scriptural Christianity.

The silence which prevailed during the reading of the introductory sentences, was only broken during the reading of the resolutions by frequent exclamations of approval and rejoicing.

When the reading of the report was concluded, and motion for adoption had been made, there was a simultaneous and almost universal call for the question:

"Question! Question! Put the motion!"

"It's too good to debate!" were the expressions heard from all parts of the house.

"I move the adoption of the report item by item," said Rev. G. Bainum.

"It's too good to divide—let us have it all at once," said Dr. Ford.

"We want to make some speeches in favor of it," said some in the back part of the house.

"The best speech we can make on it," said President McElroy, with telling energy and face aglow with enthusiastic earnestness, "is a rising vote. Let us have a rising vote! We are all prepared for it, and that will be a better speech than can be made on the report if we would speak all day on it."

"I want to speak a word," said Bro. Seales, of Union Chapel, Cincinnati.

"I love that report. I rejoice in God, to-day, that I have seen what I have seen, and heard what I have heard, in this convention."

Such was the mingled enthusiasm and thankfulness that hands were reached out in friendly grasps across aisles and pews, and handclaps were flung all over the house, and every one seemed to be in danger of choking, while enlargement of the heart was the only ease that seemed to prevail. Several rose at once to speak.

Secondly, there is nothing in God's Word forbidding the exercise of such faith in Christ now, while there is much that, implied at least, sanctions it. The divine declaration to Moses, "I am the Lord that healeth thee," is recognized again and again in the Old Testament, until its full manifestation is seen in the life of Christ, who went about healing "all manner of disease and all manner of sickness among the people."

James teaches us in plain language that this is the abiding privilege of the church—to pray for the sick, assured that with faith to receive Christ as the Great Physician for our bodies, unless He sees it would be more for His glory for us to suffer; then faith will be withheld, and sweet submission and patience be granted instead—either of which will be an answer to our prayer.

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First, our redeemed bodies, consecrated to God, are as proper subjects of divine care as our souls; and these are covered by the "whatsoever" of Christ's promise. If we desire health that we may glorify God with it in active service, why may we not bring our bodies to Him for recovery and strength, since He has said, "Whatsoever ye shall ask in My name that will I do, that the Father may be glorified in the Son?" If we are sincerely led by the Spirit in so doing, God will inspire us with faith to receive Christ as the Great Physician for our bodies, unless He sees it would be more for His glory for us to suffer; then faith will be withheld, and sweet submission and patience be granted instead—either of which will be an answer to our prayer.

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## The Sunday School.

SECOND QUARTER, LESSON XI  
Sunday, June 11. Mark 9:14-32.

By REV. W. O. MOLWAT, U. S. N.

## THE AFFLICTED CHILD.

## I. Preliminary.

1. GOLDEN TEXT: "All things are possible to him that believeth" (verse 23).

2. DATE: A. D. 29.

3. PLACES: In the region of Cesarea Philippi, and Galilee.

4. PARALLEL NARRATIVES: Matt. 17: 14-23; Luke 9: 37-45.

## II. Introductory.

Raphael has portrayed in sharp contrast, in his famous picture, the radiance of the Transfiguration mount, and the dark passions and conducts raging at its base. It was but a step, seemingly, from the gathering re-islands, written lively and inter-places, people, social customs, to the wayfarer, for travelers. To persons turning a winter's residence reader, this will afford interest.

Sons issue a for the sunturning they have had as many as possible. THE INDEX AND ART STUDY IN L. C. LOOMIS is now, conducted comover. He and the rapid travelers book, and how in a small company of these trips, with much inness of great ser- it condenses the library of illustrations presents its topics, so that they can be easily understood. It gives short descriptions of art.

use we have, in the Civil War," says Jacob D. Cox. General. They purposing, as they mer- are popular criticis- and are n- the great naval war, they also, the opportunities for nation. They the capture of Al- was, the begining movement of the the interest is kept

also a fresh fiction, picturing and force modern observation ofistics and insight sessions. It is an Old Story, but is sad reading at works out the unrestrained appear- the last page has

Cornhill, publications for the school teacher, or It is made up and contributed ar- down and excellent. The work is READINGS FOR HAP- ings, editor of *The Times*. Price \$1.25 per volume.

perance Society, VINES' SCRIPTURAL PREDICTION by Norman Kerr, 13mo., 138 pp. It are uninteresting in the East, de- in certain circles. It is the most interesting selec- a very pleasant few moments, and, and quotable sen-

the crowd meantime were closing in and pressing inconveniently near. Jesus no longer delayed the work of compassion. With a tone of authority, He bade "the deaf and dumb spirit" to come out of the lad, and "enter no more into him." With one final and dreadful convulsion the demon obeyed, and the child lay in a swoon so deathlike that the bystanders pronounced him dead; but life came to him when Jesus took him by the hand and lifted him up, and he was restored to his father sane and cured—in perfect health of body and mind.

At the first moment of privacy the disciples inquired of their Master why they had failed; and were informed that demons of this kind were not dislodged save by "prayer"—that uplifting of the soul in such perfect confidence that it asks what it wills, and is sure of gaining its suit. Had they possessed faith, even "like a grain of mustard seed," such tiny faith would have been more than a match for lothy Hermon.

Leaving the coasts of Cesarea Phillipi, they passed privately through Galilee, avoiding all crowds and public demonstrations; it being our Lord's purpose to instruct His disciples, and especially, to impress upon their minds the certainty of His approaching death and resurrection—a prediction which they, with minds preoccupied with other expectations, could not understand, and dared not inquire about.

**III. Expository and Practical.**

Verses 14. When he came, etc.—When he came to the disciples, they said, etc. In this case, were the nine left behind at the foot of the mountain. A great multitude—attracted by the fame of Jesus, and by the unhappy case of disease which had been brought to the disciples for cure in His absence. The scribe questioning, etc. V. omits "the." The failure of the disciples to effect a cure of the lunatic child had been signal; and their discomfiture was greedily seized upon by the watchful, hostile scribes, to humiliate them and throw discredit both upon them and their Master.

Observe, that if Peter's request to abide in the mountain-top (ver. 5) had been granted, the father's woe would not have been relieved. It is not, however, in ecstasy with a transfigured Christ, but by following in daily duty a healing Christ, that we show our attachment to Him (Abbott).

Verses 15. All the people . . . greatly crowded—at His sudden and timely appearance, just at the moment when the triumph of the scribes was at its height, and the mortification of the unsuccessful disciples was keenest; possibly, too, there was something lofty in His bearing, something awe-some in the very atmosphere of His presence, even though the omnipotence of Christ is at the disposal

which would account for this superlative surprise on the part of the people. Running . . . saluted Him—welcomed Him gladly, despite the insinuations and dispersions of the scribes. His arrival put an end to the debate.

Verses 16. Asked the scribes—R. V., asked them; referring to the people generally (Morrison); to the scribe probably (Schaff). What question ye?—Why this uproar? Why those keen and biting words which fell upon My sons as I approached? (Morrison).

As when some great captain suddenly arriving upon a field of battle, where his subordinate lieutenants have well-nigh lost the day and brought all into a hopeless confusion, with the result of many deaths and wantonness of the moment, and still more than his presence causes the tide of victory to turn and everything to right itself again, so was it now. The Lord arrests the advancing and victorious foe: He addresses Himself to the people, and says, "Behold, I am here; I take them, takes the baffled and hard-pressed disciples under His own protection, implying by His words, "If you have any question, therefore it must be with Me" (Trench).

Verses 17, 18. One of the multitude.—The scribe had nothing to say. The father of the afflicted boy replies to Jesus. In Matthew's account, he knelt before Jesus. Master—in Matthew, "Lord." I have brought—R. V. omits "have." Unto Thee.—He did not know Jesus' absence when he started. His son was his only son (Luke 9: 38). A dumb spirit—a demon possession, causing both dumbness and deafness (verse 23). In Matthew's account, the father describes him as "dumb" or epileptic. The case was a complicated one—a case of possession, manifesting itself in deafness, dumbness, and epileptic fits; and dating from early childhood. Wherever he took him.—Notice the changes in R. V.: "Wherever he took him, it dasheth him down; and he foamed, and grinded his teeth, and pineth away." The sudden seizure, prostration, foaming and grinding of teeth are the usual symptoms of epilepsy. The "pineth away" may refer to the exhaustion of strength which followed the convolution, or to a literal atrophy. Luke adds: "Hardly departs from him, bruising him." Speak to Thy disciples . . . could not—R. V., "were not able." The nine who remained at the foot of the mountain, it seemed, tried to exorcise this formidable spirit, but failed. Their ill-success probably intensified the paroxysms of the unfortunate boy.

Verses 19, 20. There is a distinction drawn between cases of epilepsy and cases of insanity; between those over whom Satan was permitted to rule over the body and the mind, and those cases which might be produced by natural disorders. These are instances which show us how vast is the power of that evil spirit, still more so when we consider the world to do mischief, who is still hovering over each one of us, and unquestionably has the power to prevail to the destruction of each one of us were not the restraining power of God (B. Noel).

Verses 21, 22. He answereth him—R. V., "them;" referring to the multitude as a whole, and not simply to the father of the boy, or the scribes, or the disciples, in particular. Faintheart—unbelieving; Matthew and Luke add, "perverso." The failure to cure, the catching of the scribes, and the effect produced upon the people, proved that all present were unbelieving, and liable to be led astray. In Luke's account we learn that Jesus "delivered him again to his father;" and that "all were amazed at the mighty power of God."

Verses 23, 24. Into the house—indoors; he had been out-of-doors. Why could not we cast him out?—R. V., "saying, we could not cast it out." They were disturbed by their failure. Heretofore they had found devils subject unto them. He said unto them.—In Matthew's account, their failure is attributed to their weakness of faith; the announcement of their Lord's death had made them despondent; but they were told that if their faith was like a grain of mustard seed—small, but vital and rapidly increasing—they could bid the neighboring mountain to depart, and it would obey, and nothing would be impossible to them. In Mark, a more specific lack is mentioned. This kind can come forth (R. V., "out")—this kind of demons, this peculiarly determined and malicious demons. For, among evil spirits, as among evil men, there are varying degrees of energy, determination and malice. They are not all cut and clipt after one precise model (Morrison). But by prayer—R. V., "save by prayer;" it omits "and fasting." Fasting, however, is implied in what our Lord evidently means by "prayer"—that high range of spiritual communing in which the soul is for the time forgetful of, or uplifted above, bodily wants, dwelling in the atmosphere of pure faith, asking what it will, and receiving even more abundantly what it asks for. The disciples dwelt too habitually in the low levels of material wants and material expectations, to wrestle successfully with the principalities and powers of evil.

Verses 25, 26. And the spirit cried, etc.—In R. V., the verse reads as follows: "And having cried out, and torn him, he came out; and the child became as one dead; insomuch that the more part said, he is dead." A terrible convolution was followed by a death-like exhaustion, but the quietude showed that the demon had departed. Life was not extinct, however, though it seemed so to the bystanders.

Verses 27, 28. Took him by the hands, etc.—Alexander calls this a "supplementary miracle;" and undoubtedly there was restoring power in this touch of Jesus, sufficient, had he been needful, to raise the child from death. He arose—in the full possession of his faculties. In Luke's account we learn that Jesus "delivered him again to his father;" and that "all were amazed at the mighty power of God."

Verses 29, 30. Into the house—indoors; he had been out-of-doors. Why could not we cast him out?—R. V., "saying, we could not cast it out." They were disturbed by their failure. Heretofore they had found devils subject unto them. He said unto them.—In Matthew's account, their failure is attributed to their weakness of faith; the announcement of their Lord's death had made them despondent; but they were told that if their faith was like a grain of mustard seed—small, but vital and rapidly increasing—they could bid the neighboring mountain to depart, and it would obey, and nothing would be impossible to them. In Mark, a more specific lack is mentioned. This kind can come forth (R. V., "out")—this kind of demons, this peculiarly determined and malicious demons. For, among evil spirits, as among evil men, there are varying degrees of energy, determination and malice. They are not all cut and clipt after one precise model (Morrison). But by prayer—R. V., "save by prayer;" it omits "and fasting." Fasting, however, is implied in what our Lord evidently means by "prayer"—that high range of spiritual communing in which the soul is for the time forgetful of, or uplifted above, bodily wants, dwelling in the atmosphere of pure faith, asking what it will, and receiving even more abundantly what it asks for. The disciples dwelt too habitually in the low levels of material wants and material expectations, to wrestle successfully with the principalities and powers of evil.

Verses 31, 32. Beware of imitators, or the various articles which have been advertised for years or struggled along, having no hold whatever on the public, but to the heads of the imitators themselves, advertising themselves as "The Great Skin Cure."

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The society formed in New York for "Divine and Christian Fellowship" devotes the first ten days of June to prayer for the outpouring of the Spirit on the earth, and calls upon all Christians for simultaneous prayer at the hours which would, at Jerusalem, be from 9 to 12, on the 9th of June ensuing. The time in Boston is 1:55 p.m.

The Bethany Institute, 69 Second Avenue, New York city, continues its important work of training young women for Christian service at home and abroad, chiefly for the foreign mission work. Its graduates are found scattered widely over the broad mission field. Information in reference to it will always be cheerfully given by the superintendents, Rev. and Mrs. N. Shepard, esq., at Clinton.

Mr. C. C. Bradson issues one of the most tasteful gosses of a programme for his Commencement exercises that we have seen. We publish the list in another column. It promises to be a great occasion, with Bishop Simpson as the Baccalaureate preacher, and Dr. John Hall to give a Commencement address. We hope to refresh our souls with some of the good things. It opens on the 9th and closes on the 14th of June ensuing.

We are sorry to learn that Brother George W. Mansfield, pastor of Lafayette Street M. E. Church, Salem, who has been unable to supply his pulpit since Conference, but has been at Clifton Springs, with much promise of improvement, has felt obliged to send in his resignation. He will have the tender sympathies and prayers of his brothers in his protracted sufferings.

The New England Education Society publishes its twenty-sixth annual report—an interesting document prepared by its indefatigable and able secretary, Rev. N. T. Whitaker. The Society is doing excellent work, only its means should be increased an hundred-fold. It both aids deserving students and perpetuates by loans its means of doing good, and greatly assists our seminaries and universities also. Let the collection for it in June be honored by a generous sum throughout the New England Conferences.

The American Sunday School Union had an interesting anniversary, as it usually does, at Pittsburgh, Pa., May 9. The addresses of Rev. W. Paxson, of Dr. J. C. White, and of Dr. Samuel J. Wilson were of a high character, showing the importance of early religious training, the power of a Sabbath-school, and the missionary work of this great society. It reports for the year the organization of 1,929 schools, with 8,740 teachers and 69,568 scholars. An immense field is covered by this Union, and thousands of living churches have grown out of the Sunday-schools established by their missionaries and agents.

Dodd, Mead & Co. publish a new and revised edition of Dr. Young's great Analytical Concordance. We have often spoken of this work. It is, without qualification, at the head of all works of its kind — the advantage of an eminently diligent Biblical scholar. This edition has had the advantage of the careful revision of the plates, correction of typographical and other errors, and a number of pages of additions in the appendix, referred to by asterisks in the text itself. No Bible student can afford to be without this noble work. The agents for it in this city are DeWolf, Fisk & Co. Quarto, \$3.50.

The magnificently illustrated work of Prof. G. Elbers, upon Egypt, published in royal quarto on thick, calendered paper, with many full-page and hundreds of smaller illustrations, completes with the third number its first volume. It has an interesting Introduction by S. Birch, D. C. L., LL. D., etc., and full index. This is far the most elaborate work upon this ancient country, as well as the most beautiful in print and picture. The thirty-first number, opening the second volume, has for its preface an interesting sketch of the late, and now banished, Khedive Ismail, to whom all his extravagant outlays, Egypt owes so much, and of his son, the present intelligent ruler, Khedive Taufick. This work is a noble monument to the scholarship and research of its learned author. Whoever has read the historical novels of Elbers needs no told that his style, as a writer, is attractive. The translation has been well made by Clara Bell, Cassell, Petter, Galpin & Co., London and New York, are the publishers. The New England agency is at 186 Washington Street.

BOSTON UNIVERSITY'S NEW DEPARTURE. The Trustees of Boston University have established sixty-four scholarships, of \$100 each, to be given to meritorious students in the College of Liberal Arts. They are to be equally divided between the young women and the young men. This brings a student's annual expenses, including board, down to \$99 or \$250. If a student with a scholarship is so situated that he can board at home, he can attend the University virtually without cost, the only charge being \$10 for incidental expenses.

CONNECTIONS. The amount reported in the statistics of New Bedford district, N. E. Southern Conference, as raised for missions in Middleboro, is \$10. The amount raised and paid was \$75.

A. W. KINGSLY.

In the late Minutes of the New England Conference I am sorry to see the omission of the name of Mrs. Rev. Jacob Sanborn in the honored list of widows of deceased members. She resides in Exeter, N. H., and is now within a few weeks of 85 years of age. She shared the toils of an itinerant's life for many years, and will feel afflited to see her name forgotten by the Conference.

S. KELLEY.

In the Minutes of the New England Conference "Westport Point Charge" is credited \$12 missionary money. It should read \$20.

J. G. GAMMONS.

The Churches.

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.

Boston Preachers' Meeting. — Addresses were made by Revs. F. J. Wagner and W. R. Clark, D. D., upon the constitutionality of the provision of the Constitution for locating unacceptable preachers. The hour of meeting was changed to 11 A. M. After the class-meeting next Monday the same subject will be discussed. Dr. Peirce and Rev. W. W. Colburn were requested to speak.

Personal. — Bishop R. S. Foster was obliged to resign his appointment as preacher of the sermon before the Legislature at its inauguration next winter, in consequence of his selection to visit our missions in Bulgaria and India.

Editor of the M. E. E. has been making a great deal of work, much to be done, at the People's

Memorial Sermons. — Sermons were preached appropriate to the season, in most cases before some post of the G. A. R., as follows: Rev. Charles Young at Milford, Rev. S. F. Jones at Malden, Rev. W. W. Foster, Jr., at Lowell, Rev. A. Sanderson at Warren, Rev. H. W. Bolton at Charlestown, Rev. S. B. Sweetser at Springfield, Rev. O. A. Brown at Bromfield St., Boston, Rev. Geo. Whitaker at Somerville, Rev. J. F. Mears and Rev. E. R. Thorndike at Lynn. Rev. S. L. Gracey was the orator at the Tuesday at East Boston, and Harvey N. Shepard, esq., at Clinton.

Boston, People's Church. — It is to be completed at once. The contract for the outside of the main building and the rough interior was signed last week. The outside will be completed by Oct. 1, by which time it is hoped that money enough will be secured to finish the interior. Rev. J. W. Hamilton has sacrificed and worked heroically, and has the fullest confidence and sympathy of his brethren. He richly merits the complete success which will surely crown the remarkable devotion he has exhibited. When completed, it will be one of the best-adapted churches for the masses — large, and having all the appointments for the work of a great society. Now, come to his help with your contributions, dear friends! Last Sabbath the pastor called for \$350 to meet a city claim for betterments, and received \$506.30.

Cambria, Harvard Street. — Last Sabbath \$7,500 was raised for a complete rejuvenation of the church and a new organ. As soon as \$2,500 more is secured, the work will be commenced.

Lowell, Highlands. — The new vestry will be ready for occupancy in about two weeks.

Ashburnham. — A new parsonage is about to be built through the munificence of Mr. Charles Winchester, who has already nobly contributed to relieve the society from its former embarrassing debt. The Church and Home, which has been published for some time by the pastor, is to be changed to the "Ashburnham Review," and will become a twin paper under the editorial care of Mr. W. B. Whitney.

Winchendon. — A very cordial reception was tendered the pastor. The pews are better rented than for some years. Children's Day will be celebrated with special services.

Warren. — The remodeled church was re-dedicated on Wednesday of last week. The work has been very neatly done at an expense of \$9,200. The seating capacity has been nearly doubled, and a large vestry, parlors, and ample entrances provided. Rev. J. A. M. Chapman, of New York, preached the sermon.

Bishop Andrews has transferred Rev. Prof. Williams of Wilmington, N. C., to Maine Conference, and stationed him at Pine Street, Portland. We give Brother Williams a hearty welcome to the Conference, and trust that Pine Street will make the most of her opportunity.

Rev. H. F. A. Patterson, a supernumerary member of our Conference, has met with a sad bereavement in the loss, by death, of his wife since Conference.

Rev. F. C. Rogers, of Brunswick, was warmly welcomed back for the third year by his people. He preaches the memorial sermon before the G. A. R. Post on Sunday, the 28th, and delivers the memorial address on Memorial Day.

Dr. Stone is making a fine impression in Farmington. He is to preach the memorial sermon the 28th.

Rev. Dr. Hill, of Portland, has just closed a course of lectures on theology and science before the students of Bates College. Several of the citizens of Lewiston availed themselves of the privilege of listening to these able discussions. All were delighted with the Doctor, who so heartily relishes demolishing the sandy bulwarks of infidelity.

EAST MAINE.

Bangor. — Before the session of the East Maine Conference, Rev. N. G. Atwood, having announced that his pastorate of the First M. E. Church, Bangor, would terminate at that time, a committee of young men, representing many friends in the church and congregation, the reform club, and in the city generally, called at the parsonage on Tuesday evening, May 2, and presented him with a very elegant and costly gold watch, appropriately inscribed. Mrs. Atwood received a set of silver tea-spoons.

Ellsworth. — When the pastor, Rev. George W. Hudson, and family, reached Ellsworth from their home in Boston, they found the parsonage filled with a goody company waiting to welcome them back for the second year. The ladies had taken possession of the dining-room and provided a bountiful repast. The year opens very encouragingly on this charge.

ROHDE ISLAND.

(See also 7th page.)

Thursday, May 25, was a day of unusual interest to our church in Centerville. For many weeks the audience-room has been closed for repairs; indeed, the entire church has been thoroughly overhauled and put in an excellent condition. The audience-room has been replastered, frescoed, and repainted and now presents a very neat and tasteful appearance.

The corner-stone of the new St. Paul's M. E. Church of Manchester will be laid on Saturday, June 3, in the afternoon, at 4:45 P. M. Rev. N. T. Whitaker, of Lowell, Mass., will deliver the address.

Rev. C. W. Dockrill, the new pastor at Marlboro', received a cordial reception from the people, and finds the church in good spiritual condition and ready for united work for God.

On the evening of May 24, about ninety persons of the congregation made a surprise visit at the parsonage and left a quantity of acceptable gifts for the pastor's family. J. W. Richardson, in a neat and rapid speech, presented the good-will offerings, which were gratefully received.

The ALUMNI ASSOCIATION OF THE SCHOOL OF THEOLOGY, BOSTON UNIVERSITY, — The Annual Meeting will be held in Wesleyan Hall, No. 36 Bromfield Street, Boston, Mass., at 10:30 A. M., of Commencement day, June 7, 1882. A new Constitution and By-laws, involving changes in the organization, will be presented for adoption.

ACKNOWLEDGMENT.

We express our thanks for the very kind reception given us on our return from Conference to this people. May God bless the good people of So. Paris and Norway!

W. T. PERIN.

NOTICE. — The cornerstone of the new (St. Paul's) E. Church of Manchester, N. H., will be laid on Saturday, June 3, at 4:45 p.m. Address —

Rev. N. T. Whitaker, of Lowell, Mass., Brethren of the ministry are cordially invited.

A. E. DREW, Pastor.

ALUMNI ASSOCIATION OF THE SCHOOL OF

THEOLOGY, BOSTON UNIVERSITY. — The Annual Meeting will be held in Wesleyan Hall, No. 36

Bromfield Street, Boston, Mass., at 10:30 A. M.,

of Commencement day, June 7, 1882. A new

Constitution and By-laws, involving changes in

the organization, will be presented for adoption.

W. T. PERIN, Sec'y.

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## The Family.

### EARTH'S VIGIL.

O heart of the earth, where they laid HIm,  
Didst know what was trusted to thee,  
When, in the still evening, they brought  
Him.  
With the rich in His burial to be?

There once was a forest-born maiden,  
Whose love went, unsought, through the forest;  
He roaming, disguised, through the forest,  
Felt under his doubt a sting.

His sight and his strength were departing,  
He staggered and scarcely could stand,  
As he entered a forest's dwelling,  
Holding fast a dead snake in his hand.

Twas the home of the maiden that loved  
him best.

And there sat the maiden alone;

She sprang to assist and console him —  
Him instantly, perfectly known.

\* Fear not, O my king! 'twill not harm thee,  
For short, though so potent, its spell;  
'Tis only to sleep, while I guard thee,  
And soon thou wile wake and be well.

\*\* My couch is sweet fern, newly gathered,  
And spread with fresh linen to-day;  
Lie down, and I'll sing to thee softly,  
And keep every danger away."

She sings, while his splendid eye closes:  
His cheek to her pillow is pressed;  
No power of the serpent can hold thee;  
This slumber is only for rest."

And there lay the lord of her bosom,  
The king of a mighty realm there;  
His power and his grandeur forgotten,  
All helpless, asleep in her care.

\*\*\* He is mine! he is mine!" sang the maiden.  
"While this blessed slumber shall last;  
Ah! when he wakes and goes from me,  
Myself and my life will be past."

Her king was a warrior heroic,  
Triumphant wherever he trod;  
With the courage and strength of a Titan,  
With the face and the form of a god.

His shining locks, decking her pillow,  
Were sweet with a costly perfume,

The which, with the scent of his garments,  
Like incense pervaded the room.

The aloes, the myrrh, and the spices,  
Brought late in the dark of one morn,  
This slumbering king in his beauty,  
His pride and his glory, had worn.

Oh, say, yearning spirit of woman,  
Hath earth any language can show  
The rapture, the pain, and the trembling  
Such life-drinking vigil must know?

And when in Earth's quivering bosom  
The King and her Maker was laid,  
Disguised in the flesh, still she knew Him,  
And trembled with joy, though afraid.

And while all His brethren were doubting  
The last if they ever had seen,  
Barred doubt not Him, though in wonder  
At what His strange slumber could mean.

And still as she watched Him she chanted,  
"Thine art mine while asleep in my  
breast,"

And no power of the serpent can hold Thee;  
This slumber is only for rest."

And nothing one moment could win her  
To turn from her vigil aside.

How should not all nature stand waiting  
When He in whom life, had died?

Thus faithfully, rev'rently watching,  
Earth saw Him awake and arise;

And she quaked to her heart at His tri-

umph.

With pleasure, but not with surprise.

— AUGUSTA MOORE, in *Ladies' Repository*.

### MEMORIAL HOME IN YOKOHAMA, JAPAN.

The work of the Woman's Foreign Missionary Society in Yokohama is invested with a peculiar interest to thousands of people in New England, from the associations connected with it during the past four years. Our first appropriation for this field was in 1877, and provided for "salary of native teacher," "rent of schoolroom," "Bible women," and "incidents" — \$227. Mrs. Correll, wife of the missionary of the Parent Board, took charge of the work for the year. So imperative were the demands for just such work as a lady from our own Society might do, that a very strong appeal was sent to the general executive committee meeting in 1878 for a missionary to be sent to Yokohama; and an appropriation was made for this purpose.

Miss Higgins soon offered herself as a candidate, was accepted, and left in September, arriving there in October, where she found "the waving fields" were indeed awaiting the toil and skill of patient reapers. Carrying to her work there those rare qualifications of mind and heart which had characterized her efforts as teacher and Christian worker at home, and addressing herself with heroic courage and enthusiasm to acquiring the language, she was inspiring in the hearts of all the fondest hopes and largest expectation of future usefulness when the message came to her, "It is enough, come up higher!"

Then into the vacancy made thus unexpectedly Mrs. Correll again kindly entered, supervising the school work and Bible women, until, on account of her husband's health, they were compelled to leave for America early in 1881. Then Mrs. Draper took the work, doing all in her power until she, too, was called home on account of the continued illness of her husband and the expressed opinion of his physician that he could never recover in that climate.

Correspondence was had with Brother Soper, who had charge of the mission interests in the absence of Dr. Macay, and he kindly consented to look after our work until we could send help, if this could be done this year. "Two ladies, and a home for them," would meet the present demands in the case.

Later came most urgent appeals from our ladies at Tokio; also from Miss Vail, one of the teachers in the Theological School at Yokohama — all concurring in the opinion that we must send the needed help, or give up our work there to some other society that could care for its interests. This was heartily endorsed by Dr. Macay

and Bro. Correll, and they united in entreating our Society to send ladies and provide a home for them, so that in the autumn of this year they may be there, ready to take up this work so successfully commenced in 1878.

At the regular monthly executive committee meeting of the New England Branch for April, the matter of securing a "Home" for the purpose of aiding in developing and carrying on the work of our own Society, as connected with that of the General Society, was presented and pretty thoroughly discussed. Many of the ladies present expressing a very strong desire that our own branch should have the privilege and honor of doing this, it was decided "that New England Branch build or secure 'Memorial Home in Yokohama' in the interests of the Woman's Foreign Missionary Society."

We want everybody who has any interest in this enterprise to have an opportunity to show it "by their works" — their offerings. Just at this time the announcement is made that the building which has been occupied by the Theological School is for sale, as the school is to be removed to Tokio; and as the location is very desirable, and the main building itself finely adapted to the purposes for which we desire it, we are taking the preliminary steps toward securing it, if it shall be deemed advisable by the committee appointed to investigate and arrange for raising the funds necessary for its purchase, or that of some other suitable for our use.

We must depend entirely upon voluntary offerings, as not a penny can be taken from our treasury for this purpose. Our appropriations of general executive committee meeting for 1881-2 extend to October, and can only be used for purposes specified by said committee. There are multitudes, we are confident, who will esteem it a privilege to contribute to this "Memorial Home" — some in memory of her whose precious dust sleeps in that quiet cemetery only a little distance from the site to which we have referred. Others may desire to "thus remember" a dear father, a beloved mother, sister, brother, a darling child, or fondly-cherished friend. Some may possess a valued keepsake or memento which has been treasured up in some safe place, looked at occasionally "for the sake of the giver," and then re-committed to its resting-place. Would not this "Memorial Home" be a most fitting place of deposit for such sacred treasures? — their intrinsic value, I mean. But all may bring to this "bank," one as well as another, sums large or small. The interest is large — some thirty, sixty, sometimes a hundred "per cent.; and there can be no failure — unless it be with the stockholders themselves.

Try it, dear friends! This is an unusual "call," we admit, and we most sincerely hope that results will demonstrate that it is a "special call." Send your contributions to our treasurer, Mrs. J. P. Magee, Malden, Mass.

Mrs. M. P. ALDERMAN, Cor. Sec. May 18, 1882.

**MISTAKES OF MINISTERS.**

It is a mistake to talk down, by repetition, the interest and feeling that have been aroused by earnest and powerful presentation of Gospel truth.

It is a mistake to repeat the same incident to the same congregation. Illustrations should be selected in the study, where there is leisure for thought.

It is a mistake to quote the same Scripture very often to enforce any special duty or privilege. The Bible is so rich an armor that new weapons can be constantly tried if the enemy seems obstinate.

It is a mistake not to preach to your congregation. It is not sin in the abstract, but in the hearts and lives of the sinners before you, that you wish to oppose.

It is a mistake to leave your congregation and go away with your subject. A skillful teacher will not impart more information than he sees the mind is able to appropriate.

It is a mistake to exhort your members to work, and then do their work for them. Great efficiency in the parent has often been the cause of extreme helplessness in the child.

It is a mistake to make a long speech at the opening of an experience meeting, telling the brethren and sisters to speak short.

Do not call too often for your favorite hymn; you can sing that at home.

Do not underestimate the interest and faithfulness of the few, because the many are careless and indifferent.

Do not hold a hymn-book in your hand after you have given an opportunity for persons to unite with the church. Let your hands be free to extend them a welcome. The devil can use a straw to turn away the repentant sinner.

Do not expect your crown until you get to heaven. Its jewels are too fair to be tarnished by this earthly atmosphere.

As to the mistakes of the members, they are easily counted by multiplying those of the ministers by the figures reported in the Conference Minutes — and

then you will not have given the backsliders their share. Would that we all made as few mistakes as our ministers!

A MEMBER.

### FAMILIAR FACES.

BY ELLA C. G. PAGE.

If, after death on me has worked his will, I stand among that throng supremely blest Who pass in triumph through the pearly gates.

Of God's blest Paradise beyond the stars, And the old friends of the earth-life below, Should come to greet me with unchanged faces all,

Wearing a guise I did not know on earth, And "welcome" breath in unfamiliar tones,

I, looking up, should miss the olden play Of smiles upon the faces that I loved;

And, gazing on the altered visages (From the dear faces differing that I knew) I think I should be homesick up in heaven;

I should turn shuddering, and wildly cry,

"Give the familiar faces that I knew!

For though these wear the glory on their brow,

I miss the olden smiles and tones I loved;

Strange faces mock my gaze. This is not more than Constance ever suspected.

About a week after this, we saw our neighbor drive off down the road, and we supposed he had gone to town for supplies. We had not been on the piazza excepting for a fitting moment since the day our neighbor had called.

"How lovely it is here!" I said to Constance, who was watching the clouds again, "and what a shame that man's papa can give his consent to that man's coming here."

"I thought you were getting over that," my companion remarked abruptly.

"Well, I'm not," I replied.

"Say, Winnie, I believe I'll walk round the haunted spot. Will you come?" my cousin inquired.

"No, I will not," I replied. "Suppose he should come back?"

Constance laughed, and walked away. Presently she turned a sharp corner, and was lost to sight. I went down the piazza steps, and moved along between the steps and the house to see what she was doing. To my surprise and dismay, my cousin was down on her knees, before one of the windows, peeping through the small space left between the bottom of a curtain and the lower sash. At that moment I looked down the road, and saw Mr. Ransom driving back at a break-neck speed. I ran toward the piazza where my cousin was kneeling.

"Constance," I cried, "Mr. Ransom is coming. Constance Vinton, come quickly!"

She didn't seem in much of a hurry to leave the piazza, and we had just time to run round into the orchard before our neighbor drove up. I saw him jump from the wagon and run quickly into the house. It was some time before he came out, and then, instead of driving away again, as I was almost sure he would, he took his horse round to the stable, and that was the end of the journey. Constance looked dead tired when we came back to the house.

"Well, Miss," I remarked, as she sank into a chair by the window, "you've had a narrow escape."

"My only fear is that I haven't escaped," she replied.

"Oh! I know he didn't see you," I assured her.

"Might he not have heard you?" Constance inquired. "Your lungs would make good material for orchestra instruments, Winnie," she replied dryly.

The following day we had planned to spend in the woods. We started soon after breakfast, and just as we were leaving the grounds, Mr. Ransom came upon us.

"May I ask which of these ladies is Miss Vinton — Miss Constance Vinton?" he inquired.

"I am Miss Vinton," Constance replied, with some haughtiness and considerate pallor.

"Then this note is for you," the man responded. "Good morning, ladies;" and once more my father's tenant lifted his hat to us and walked away.

I was too weak to stand, and too

daunted to speak; so I leaned against a stone-wall and waited developments.

As Constance read, I noticed that her face grew pink and her eyes bright and moist.

"Come, Winnie, come with me to the north side," she said, as she finished reading.

I suppose she thought I had of her, for I noticed as she ran along, much too fast for me to keep up with her, that she kept her hand in exactly the position it would naturally take if it had a grasp of mine.

Mr. Ransom was standing on the piazza as I ascended the steps.

"This way, if you please," he said; and that way I went, trembling from head to foot, but determined to follow Constance wherever she led.

The next thing I saw of that cousin of mine, she was sitting on the arm of a large lounging chair, her arm around a man's neck, her face pressed close to a man's face, and neither man nor woman saying a single word. At last, but not before I had begun to feel very foolish, Constance lifted her head and saw me.

I was too weak to stand, and too

daunted to speak; so I leaned against a stone-wall and waited developments.

As Constance read, I noticed that her face grew pink and her eyes bright and moist.

"Come, Winnie, come with me to the north side," she said, as she finished reading.

Now, while we shall continue here,

May our trust in Thee appear;

And do all things in Thy dear name.

And now, O Lord, when we shall part,

Grant that Thy peace may fill each heart;

Or, bring us to that school above

Where we shall fully learn Thy love!

### THE BLUE AND THE GRAY TOGETHER.

FOR DECORATION DAY.

Flowers for the men who lost  
Flowers for the men who won,  
The Blue and the Gray together;

Out in the winter frost,

Out in the summer sun,

The Blue and the Gray together.

Songs for a noble soul,

Songs for a new-born hope,

The Blue and the Gray together,

Bring now the sweetest rose,

Lilies and heliotrope,

For the Blue and the Gray together.

Tears for the fallen brave,

Never a word of blame;

The Blue and the Gray together;

Leave each a broken grave,

Have each a spotless grave,

The Blue and the Gray sleep well, sleep together.

## ORIGIN AND DESIGN OF CHILDREN'S DAY.

During the year 1866 the Methodist Episcopal Church commemorated, by a series of public services and efforts, the introduction of Methodism into America one hundred years before. One of the objects of its co-operative action during that centennial year was the raising of a general education fund. It was foreseen that the future prosperity and usefulness of the church would depend largely upon the higher Christian education of its children and youth. Hence it was desired to have a permanent fund, the proceeds of which could be used in aiding and encouraging young persons of promise among us to avail themselves of all the advantages of our institutions of learning. As this design specially pointed to the youth of our Sunday-schools, it was thought proper to give the children and friends of those schools the privilege of co-operation. They were accordingly invited to aid in establishing a branch of the educational fund to be known as the Children's Fund. So hearty was the response that \$56,674 were contributed as the "Children's Centennial Offering for Education."

The combined fund, having been held a few years for increase, reached in 1873 the sum of \$102,000. But as the proceeds of that amount were not sufficient for the design contemplated, it was resolved to increase them by annual collections in all the Sunday-schools of the church. Hence a day was set apart—the second Sunday in June—to be everywhere observed as Children's Day, and on which, wherever practicable, a collection should be taken in aid of the Sunday-school Fund of the Board of Education. While the appointment of Children's Day primarily contemplated the co-operative action of the Sunday-schools of the church for objects in which all connected with them would be interested in the years following, it was also designed to make the day intrinsically interesting and profitable to all who should take part in its exercises. In order to that result, the exercises of the day should be adapted to please and interest the young, and also especially to impress upon children the great importance of high aims in life, and of attaining those aims by means of spiritual and mental culture. While the exercises of Children's Day should be devotional as well as interesting, they should also be instructive.

We ask you to consider that the interests involved are intimately connected with all our great agencies of church effort, if not fundamental to them. They relate, primarily, to that succession of ministerial and missionary supply which is essential to the rapid growth of the church and the conversion of the world. For objects so great, they aim to form an appropriate connection between our Sunday-schools and our institutions for higher education. What can be more important than to pre-occupy the minds and enlist the hearts of our millions and three-quarters of Sunday-school scholars and teachers with these grand ideals?

The Reformed Church, of which the Christians of which he is a member, are at least two weeks a week, and since its origin have been two hundred and twenty years, and live to be一百年。

The doors of the Medicine will be soon.

The first of the very first survivor of woman suffrage, who is seventy years old, and will make an increase Sunday-schools, 22; schools, 462; 21,707.

WOMEN.

The doors of the Medicine will be soon.

The first of the very first survivor of woman suffrage, who is seventy years old, and will make an increase Sunday-schools, 22; schools, 462; 21,707.

As a marked feature in West Den.

Out of seven hundred it is safe to say, half the number.

A widow lady of the unmentionable sum of a home city, and will make an increase in the shape of en-

tance of the in-

has recently been full time treasurer of Washington rail-

She is also a widow lady of the unmentionable sum of a home city, and will make an increase in the shape of en-

tance of the in-

I has been appointed Peabody Library by Peabody Institute, and is an assistant in the ten years, and is a member of the po-

RESULTS ALREADY ATTAINED.

These are of two kinds, local and gen-

er-

1. Local. From all parts of the land, where Children's Day has been properly observed, we find that the same has been honored as to the highest local

resources attending and following the ser-

vices. In a most impressive manner they have quickened thousands of young minds with new aspirations and hopes. They have started many promising boys and girls on the way to a thorough edu-

cation. The ranks of many of our semi-

and colleges have already been strongly re-inforced from our Sunday-

schools and are destined to be more and more prominent as the designs of

Children's Day are realized.

2. General. In 1874 the Board of Education commenced its first regular dis-

bursements in aid of students.

Since that time it has aided more than eight hundred in all parts of the church and in more than sixty of our church institutions. Of these students nearly all were grown-up Sunday-school scholars; a few were born in foreign countries where there were no Sunday-schools. While a large proportion of them have yet received their course of study, yet a good number have already entered public life.

That the secretary of this Union be

instructed to forward a copy of these resolutions to Brother Truett, and also

a copy to ZION'S HERALD for publication.

J. E. C. FARNHAM, Sec.

## RHODE ISLAND.

Rev. D. A. Jordan, of Warren, holds a service for the instruction of Sunday-school teachers every Saturday afternoon. There is a large attendance. Bro. J. is interesting and profiting his intelligent congregation by his thoughtful sermons.

The Protestant Episcopalians of Rhode Island have inaugurated a most benevolent Christian charity. It is a retreat for confirmed invalids and convalescents, who are not considered proper subjects for general hospital treatment. The house, 65 Vinton Street, has been engaged until a suitable building for the purpose can be erected. Although the good work is under the control of the Protestant Episcopal denomination, it will not be sectarian in dispensing its charity. Persons of all creeds will be welcome to the benefits of the Home. It is to be known as "St. Elizabeth Home." Rev. Bishop Clark is president of the association, and Rev. D. H. Greer, pastor of Grace Church, Providence, is vice-president.

The third meeting of the "Methodist Social Union" of Providence and vicinity was held in Conservatory Hall, May 19. Mr. George B. F. Hinckley presided. Resolutions were passed in reference to the death of Mrs. Eliza Truett. Rev. George W. Anderson read a paper in commendation of the life of Mrs. Rev. Jonathan Cady, who was present at the last meeting of the Union, but has since departed to the heavenly rest. Rev. J. Hollingshead, pastor of Chestnut Street Church, read a paper on "The True Order of Sabbath Services." The topic was discussed by several ministers and laymen.

Rev. T. J. Everett, of South Providence, preached in East Providence, Sunday, May 15, from 1 Cor. 13: 4. His subject was "Charity." The sacraments of baptism and the Lord's Supper were administered after the sermon.

Rev. W. J. Smith, of Phenix, preached from the parable of the vineyard, Sunday, May 15.

Prof. J. C. Greenough, principal of the State Normal School, addressed the high and grammar schools in Warren, Wednesday afternoon, May 17. In the evening he addressed the Sunday-school workers of the town in the M. E. Church on the "Best Methods of Teaching in Sunday-schools."

Miss Eva Corscaden, of Providence, gave select readings in Bristol, May 16, and in Woonsocket, May 18. As usual, she captivated her audiences.

Predicating Elder Talbot preached an excellent sermon at the quarterly meeting of the Cranston Street Church, Providence, Sunday afternoon, May 7. In the evening he administered the sacrament of the Lord's Supper to thirty-five persons. In the love-feast following the sacrament twenty-six testimonies were given. This young church has twenty members. One person has been converted since Conference.

Some five hundred people, great and small, attended the readings and musicale in the Asbury Methodist Church, Providence, Wednesday evening, May 17.

At the Methodist Ministers' Meeting, Providence, Monday morning, May 15, Rev. D. A. Jordan, of Warren, read an excellent sketch of a sermon on Gal. 4: 4, 5.

The Minutes and Register of the last session of the New England Southern Conference have just been sent out, making very neat and interesting pamphlet of ninety pages. The full and able report of a large number of committees, together with the statistical exhibit of almost every department of our church activities, give additional value to this issue. A careful study of the statistical tables will reveal much that is encouraging in regard to the progress of Methodism in Rhode Island, and will also show us that in some departments of our work there is ample opportunity for great improvement. In the Providence North district the salaries of the pastors were increased \$7,338 over the heroic sacrifices, uniform devotion and fidelity of those sainted three. Every benevolence of the church was sacredly cherished and aided by their liberality. For more than sixty years they have given God, then peacefully and joyfully, one after another, they went to be forever with the best of friends.

Under God the prosperity of the Methodist church in Cranston has been largely due to the heroic sacrifices, uniform devotion and fidelity of those sainted three. Every benevolence of the church was sacredly cherished and aided by their liberality. For more than sixty years they have given God, then peacefully and joyfully, one after another, they went to be forever with the best of friends.

John McDonald,

JOSHUA ROLLINS, of Great Falls Main Street Church, died Aug. 1881. He was a good son for months. G. C. NOYES.

JOSEPH L. MILLIKEN, born in Scarborough, Me., July 7, 1819, died in Saco, Me., May 1882.

Converted early in life, he joined the M. E. Church in his native place. In Jan., 1848, he became a member of the M. E. Church in Saco, of which he remained an honored and faithful member until removed by death. He was a lover of the church of his choice. The memory of his worth and character will be greatly missed.

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SISTER LUCILLE EMERSON, mother of Rev. G. C. Emerson, of the Maine Conference, peacefully passed to her rest in heaven, Jan. 27, 1882.

She was a member of the Harvard Street, M. E. Church, Cambridge, Mass., and for many years was a member of the Society of Friends. In 1837 she was left a widow with six children, and remained a widow until her death. She took a deep interest in the progress of the work of God in the world and city of Boston.

Resolved. That in this deep bereavement of our Brother Truett, and his family, we desire to express our earnest sympathy with them, and we will commend them to God and the word of His grace.

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Resolved. That the secretaries of this Union be instructed to forward a copy of these resolutions to Brother Truett, and also a copy to ZION'S HERALD for publication.

J. E. C. FARNHAM, Sec.

RESULTS ALREADY ATTAINED.

These are of two kinds, local and gen-

er-

1. Local. From all parts of the land, where Children's Day has been properly observed, we find that the same has been honored as to the highest local

resources attending and following the ser-

vices. In a most impressive manner they have quickened thousands of young minds with new aspirations and hopes. They have started many promising boys and girls on the way to a thorough edu-

cation. The ranks of many of our semi-

and colleges have already been strongly re-inforced from our Sunday-

schools and are destined to be more and more prominent as the designs of

Children's Day are realized.

2. General. In 1874 the Board of Education commenced its first regular dis-

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Since that time it has aided more than eight hundred in all parts of the church and in more than sixty of our church institutions. Of these students nearly all were grown-up Sunday-school scholars; a few were born in foreign countries where there were no Sunday-schools. While a large proportion of them have yet received their course of study, yet a good number have already entered public life.

That the secretary of this Union be

instructed to forward a copy of these resolutions to Brother Truett, and also a copy to ZION'S HERALD for publication.

J. E. C. FARNHAM, Sec.

RESULTS ALREADY ATTAINED.

These are of two kinds, local and gen-

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1. Local. From all parts of the land, where Children's Day has been properly observed, we find that the same has been honored as to the highest local

resources attending and following the ser-

vices. In a most impressive manner they have quickened thousands of young minds with new aspirations and hopes. They have started many promising boys and girls on the way to a thorough edu-

cation. The ranks of many of our semi-

and colleges have already been strongly re-inforced from our Sunday-

schools and are destined to be more and more prominent as the designs of

Children's Day are realized.

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## THE WEEK.

## DAILY RECORD OF LEADING EVENTS.

Tuesday, May 23.

Turkey has demanded the recall of the allied fleet from Egypt.

The Czar's coronation has been postponed one year.

The Pacific National Bank in this city has decided to wind up its business.

The Postmaster General recommends the abolition of postage on newspapers and magazines.

The decision of the court in *banc* in the Guitteau case was rendered yesterday; a new trial was denied.

The British authorities have been informed of proposed attempts on the lives of several well-known politicians in London; the residences of all the ministers are guarded by the police.

A joint resolution was introduced in the Senate yesterday authorizing the President to declare martial law in the Territory of Alaska. In the House an effort to consider the Mackey-O'Connor contested election case was defeated, the Democrats refusing to vote, thereby leaving the House without a quorum.

Wednesday, May 24.

Ground was broken in Washington yesterday for the Garfield Memorial Church.

Mr. Moses Taylor, the well known New York broker, is dead.

From twenty to twenty-five persons were lost by the burning of the steamer Manauhin, near Kittery, on Friday last.

The situation in Egypt is becoming more warlike. Arab Bey is determined to resist the Khedive.

The Arrears-of-Rent bill has passed its second reading in the House of Commons.

The Senate yesterday reconsidered the vote by which the five per cent. land bill was passed on Friday last. The Geneva Award bill passed in the same shape as it was received from the House. In the House the Democrats continued their filibustering to defer action on the Mackey-O'Connor contested election case, and no business was transacted.

Thursday, May 25.

Fifty thousand Sunday-school children paraded in Brooklyn yesterday.

An explosion occurred at the Kohinoor colliery, Shenandoah, Penn., yesterday, killing six men and boys and fatally injuring two others.

Boston has 3,521 mechanical and manufacturing establishments, with a capital of \$2,750,134.

The Russian government has resolved to punish all outrages against the person or property of Jews in that country.

In Egypt, Arab Bey still maintains his hostile attitude, and will only resign at the bidding of the Porte and after the withdrawal of the allied fleets. He also insists upon the Khedive granting a constitution to the country.

The House resumed the contest yesterday over the South Carolina election case. The Senate voted prize money to the extent of \$200,000 to Admiral Worden, and officers and crew of the Monitor.

Friday, May 26.

France and England demand the temporary exile of Arab Bey from Egypt, and the resumption of the present ministry.

The trial of James Fitzgerald for obtaining three checks from Charles Francis Adams by fraudulent devices was finished yesterday, the jury rendering a verdict of guilty.

There is but a faint prospect of adjustment of the labor troubles in Pennsylvania between the iron workers and the manufacturers.

Payne, the troublesome Kansas colonist, and twenty-nine of his followers were captured recently by troops sent out from Fort Reno, while attempting to invade the Indian Territory.

Another day was wasted in the House over the Mackey-O'Connor contested election case. The Senate discussed the bill to re-imburse the Creek Orphan fund and the Japanese indemnity fund.

Saturday, May 27.

The business portion of Tombstone, Arizona, was burned on Thursday; loss \$400,000.

The Egyptian ministry has resigned.

Count von Beust, the Austrian statesman, has been released from his diplomatic duties at Paris, and been placed on the retired list, at his own request.

The will of Ralph Waldo Emerson makes no public bequests.

An unusually stormy session was held in the House of Representatives yesterday, the deadlock remaining unbroken.

Monday, May 29.

The Khedive has surrendered to the revolutionists, and restored Arab Bey to his position as minister of war.

Lieut. Denehanow with three survivors of the lost steamer "Jeanette," arrived in New York yesterday.

The Democrats in the national House of Representatives continue their obstructive tactics.

The thirty-first anniversary of the Y. M. Christian Association was observed in Muskegon last evening. Addresses were made by General Howard and Rev. Frederick Courtney.

The Secretary of the Treasury has issued a call for \$15,000,000 continued six per cent. bonds of the series of 3%, 1863, which mature on the 1st of August next.

Mrs. Kate Chase Sprague has been granted a divorce from her husband, with custody of her daughters, leave to resume her maiden name and to apply for alimony.

George A. Conly, and Herman Reitzel, connected with the Kellogg concert company, were drowned on Friday in Spofford Lake, near Chesterfield, N. H., while fishing in a boat.

## VERMONT.

The interval that usually occurs about Conference time in regard to church news has passed, and we hope Vermont will henceforth furnish her full share of items. The appointments were more than usually "mixed" at our last Conference, and some marked surprises attended the "reading off"; but, as in other years, all have fallen "into line," and time will, without doubt, show that a gracious providence had more to do with "fixing" the appointments than was at first apparent.

The appointment of Brother J. D. Beeman to the presidency of our seminary interests gives eminent satisfaction, and is the guarantee of the complete success of our educational venture. In the flush times succeeding the war, with hundreds of students crowding our limited accommodations, we put up as fine a set of buildings as the country affords, and have been more or less

embarrassed by the falling-off of patronage when the "hard times" came, as well as the failure of many to pay what they had promised. But the appointment of Bro. Beeman insures confidence, and already signs of advancement "all along the line" appear.

The patronage has been on the increase ever since the return of better times, and an unusually large number of applications for rooms, board, etc., has been made for the next school year. Prof. E. A. Bishop, who has done a fine work in the school the past year, has been re-engaged as principal, to take charge of the department of instruction.

On many charges the committee on Education are pledging themselves to furnish at least one new student next year, who would not come to our seminary but for their interference. If this could be done on every charge, the patronage would be doubled at once. The approaching Commencement promises to be very interesting. Prof. Wm. North Rice, of Wesleyan University, preaches the annual sermon June 11, and Rev. Charles Parkhurst, of Concord, delivers the address before the Esthetic Society.

Brother Noah Granger is quietly but successfully pushing his work in raising the endowment of fifty thousand dollars—thirty thousand of which are already pledged.

The new presiding elders were appointed to their places at the unanimous requests of the districts they serve. Brother A. L. Cooper, of the Springfield district, is experienced in the work, having already served two full terms on the Montpelier and St. Albans districts. Bro. R. Morgan, of the St. Albans district, who has been secretary of Conference for sixteen consecutive years, is a new hand at the work, but will make a grand success. The local papers speak pleasantly of his opening work. Brother J. J. Noe was continued on the Burlington district, and the others were changed from the districts they had been serving to their present appointments.

The new pastors have been pleasantly received, on the whole; and at many places formal receptions have been given them. The reappalled pastors have generally been welcomed back, and in several instances with marked demonstrations of joy. The outlook for the year is most hopeful. May our highest expectations be more than realized, and may Zion's HERALD share in the general prosperity. For this let all good men H. A. S.

We are pleased to again call the attention of our readers to the advertisement of "the New England and Colorado Mining, Milling and Prospecting Company," found upon the reverse page of our present issue. The preferred stock of this company which originally sold for \$1 per share has now advanced to \$1.75 with a further advance to \$2 per share, at an early date already secured.

The company's losses are reported to be so small as to put the company out of debt, and it is thought but little more stock will be offered at \$1.75.

We have a personal acquaintance with several of the company's officers, and believe them to be men of experience and integrity, intending to fulfill their obligations to the letter and to make this stock profitable to investors. We commend the company's advertisement to the careful attention of the investing public.

Messrs. H. A. Hartley & Co., Washington Street, are holding great bargains in carpetings, rugs and mats. Purchasers will find it to their advantage to take a call. See advertisements.

Many elegant novelties in Berlin and Tulip carpets can be seen at Pray's just now.

The rich phosphates, combined with the best vegetable bitters, make in Wheat Bitters the greatest blood, brain and nerve food in existence.

Truly wonderful in nervousness, general debility, emaciation and dropsy.—Malt Bitters.

"Wheat Bitters" never disturb the stomach, but promote digestion and nourishment.

FITS, FITS, successfully treated by World's Dispensary Medical Association. Address, with stamp for pamphlet, Buffalo, N. Y.

A dose of VEGETINE, taken just before going to bed, will ensure a comfortable night's rest to the nervous sufferer.

**NOTICE.**—The Annual Meeting of the East Liverpool Camp-meeting Association will be held at the boarding tent, on their grounds, Tuesday, June 20, at 1 p. m.

F. A. WING, Secy.

SUNDAY-SCHOOL TEMPERANCE DAY, JULY 2.—The attention of the Church is called to the appointment, under the approval of the Bishop of Sunday, July 2, 1882, as a Sunday-School Temperance Day in all the M. E. Sunday-schools throughout the world. The day will be observed in every schoolroom, and the lesson will be prepared. The lesson for the day need not be omitted, for it is the lesson on "Home," discussing marriage and childhood; the lesson which occurs the beautiful passage, "After the little ones have learned to walk, then follow Me." No more appropriate lesson could possibly have been selected for the usherance of the temperance work than the one which happens to be on the list for July 2. Will our ministers, superintendents, teachers and scholars everywhere co-operate in making it thunder all around the nation in the interest of Temperance on July 2, 1882?

J. H. VINCENT,

Secy. S. S. Union of the M. E. Church, New York, May 1, 1882.

NOTICE.—A Quarterly Meeting of the N. E. Branch of the American Missionary Association will be held in Westmin Hall, No. 26 Bromfield Street, Boston, on Wednesday, June 14, at 10 a. m. The Committee are arranging for an address of interest for the occasion.

A. D. FAIRFIELD, Rec. Sec.

DISTRICT STEWARDS' MEETING.—The District Stewards' Meeting will be held in Bromfield Street, Boston, on Wednesday, June 14, at 10 a. m. The Committee are arranging for an address of interest for the occasion.

L. R. THAYER, P. E.

BOSTON UNIVERSITY ALUMNI, who may desire to attend Commencement, on the University Reception, June 7, may obtain free tickets by applying to Mr. Fatten, 20 Beacon Street, on or before Monday, June 5.

NOTICE.—A Monthly Meeting of the Alumnae School, of Theology, Boston University, will be held on Monday, June 5, at 1.30 p. m. Graduates of the School are earnestly requested to be present.

D. LOTHROP & CO., Publishers,

32 Franklin Street, Boston.

200

"A sweet and merry story for little women; and we commend it to such mothers as are growing anxious about the literary character of the books their young daughters read, for this is the work of an author who writes English as fragrant as the odour of the out-door world as Spenser's or Chaucer's."

ROCKY FORK,

By MARY HARTWELL CATHERWOOD.

For a sweet and merry story for little women;

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